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Peabody fund THE
Independent-Agent :

Or, William Haworth's Malice, Out-rage and Slander against the People called Quakers (in his late Book, falsely titled, *Jesus of Nazareth not the Quakers Messiah*) Rebuked.

Jer. 48. 30. *I know his Wrath, but his Eyes shall not see off it.*
Rom. 1. 29. *Being filled with malice, full of envy, murder, debate, deceit.*

FOrasmuch as on the occasion of our *Answers and Replies* to William Haworth's Books and Pamphlets against the People called Quakers, he gives us occasion to charge his Miscarriages and Abuses upon you of the Independent Party, not only in these words, viz. [*The Notes of my Antidote were viewed by one learned in Christ's School, and I had his Approbation, he did judge it sound, and encouraged me to print it, (but also he saith) You may well say, that you have all this while waged War not only with single W. H. but with all the Independent Party in England—I need not fear but I shall have their Prayers, and Encouragement to stand by me in Christ's Cause, &c.* p. 32, 39.

Now Independents, behold your Agent, who after divers manifest Abuses, Perversions, false and unfair Citations, Variations and Corruptions on many serious Passages in our Books, to make our words look with as deformed and ugly a Face as he can, he thus charges the Quakers with preaching, *That the Ordinances of the Gospel are vain, and cease*; for this he cites William Penn lately (which W. P. flatly denies; as none of his Words or Doctrine.) *That it was the Devil that suffered without the Gates, &c.*
A That

That Mary was a Whore and Christ a Bastard; for this he cites *James Naylor at York*; with this additional and more general Charge annexed, viz. **THESE ARE THE QUAKERS DOCTRINES** — *Here are enough to turn any Christians Stomach* (saith he) And to aggravate the matter against the People called Quakers, *If he had preached such Doctrines, he had deserved to have been dealt with (in case that Law should now take place) as a Blasphemer, that is, be stoned to death*; see his last Book, *Jes. of Naz. p. 43.*

To all which in the sight and presence of the holy God we answer, We are confident his Charge is horribly false in and upon the particulars, and certain that 'tis an abominable Slander in that general Charge upon the *Quakers*; and he hath most infamously abused us in this matter, in saying, *These are the Quakers Doctrines*, which we testify against, as so gross and abominable that nothing like them hath entred into our Hearts even to imagine, much less to preach for Doctrine, viz. *That it was the Devil that suffered without the Gates, &c. and that Mary was a Whore, and Christ a Bastard*: and yet he tells the World, *These are Quakers Doctrines*. What abominable wickedness is this! thus to make infamous a People who abhor such Blasphemy, But what! *Independents*, is his and your Envy so great, that you would have us stoned to death? would you exceed your Brethren in *New-England*, who brought the innocent Blood of some of our Friends upon them? 'Tis a wonder you do not for shame stop this your *Agent*, who appears full of Passion, Envy and Revenge, makes no Conscience to write Lyes and Slanders, a proud insolent Boaster, no Credit nor Grace to you *Independents* or your Cause, who are chargeable with his abuses, till you have cleared your selves of them. Why have you slandered and abused a People thus? will nothing less satisfy you then to have us stoned to death for Blasphemers? and why do you treat us with such Language as, *meer Juglers; Deceivers of the People; the Quakers down-right Socinians; Hereticks; nothing but deceit in these men; they never had any credit among godly men; Enemies to the Cross of Christ; down-right Knavery; not eat, nor drink, nor keep company with them, but abhor their Society as of a Jew, Turk or Heathen* — John Cook's impertinent scribbling, juggling, equivocating, like a man, yet no man, the ugliest of

*all—their great Goddess Diana, the Light within—scared Conscience, rotten Opinion—A company of Cheats—The rank-
est Jesuit at Rome could not have more wicked insinuations than the
Quakers.*

These, with many more Slanders and Revilings are dispersed throughout W. H.'s last Book; who notwithstanding he has given such absolute Judgment against the Quakers, as denying the man Christ, setting up a false and fained one; calling them Juglers, Deceivers, Cheats, &c. yet now he reckons, there is ground of a shrewd SUSPITION, that they do not believe Jesus Christ to be a real man in the Heavens, p. 1. and begins to be JEALOUS of us, whether we do but think that anything at all was taken of the Virgin, &c. and that one would THINK, and he BELIEVES that the Quakers are of the same mind with Apollinaries, holding, that Jesus Christ had not a Living Soul, p. 14. and would fain be SATISFIED that we are real when we say [the same Jesus] p. 12. That according to us, till we further EXPLAIN our selves, Jesus Christ neither is now, nor ever was a true real man, p. 14. And he APPREHENDS, that we nullify both, that is, Christ's Flesh and Blood, p. 18. And he FEARS that monstrous Opinion of the Ranters is amongst the Quakers, of being Deified and Christheaded, p. 22. And he is JEALOUS that our Opinion is, that when God breathed into Adam the Breath of Life, and man became a living soul, that this is the forming of Christ in every man, and entreats us to explain our selves, p. 36, &c.

Observe now that he has censured and judged us in these matters from his own Suspicion, Jealousie, Thinking, Apprehension and Fears: and in the presence of God we deny these his false Jealousies and Surmisings, as well in these particulars cited, as in many other things not here cited; and we cannot expect he will have any good thoughts of us, while his Envy is so great as to judge us Juglers, Cheats, Deceivers, &c. Denyers of the man Christ Jesus, &c. But now how uncertain and doubtful is this man; his high Charges, Clamours and Out-cries against us, are turned into Suspicion, Jealousies, Thoughts and Fear, &c. for want of further explanation, and would fain be satisfied that we are real, &c. But his saying that he fears that monstrous Opinion of the Ranters is amongst the Quakers, &c. is a very gross Lye to be sure; for he is

so far from fearing it, that he seeks to make us as monstrous and ugly as he can in our Opinions, telling the World, that these are the *Quakers* Doctrines before-cited, viz. *That it was the Devil that suffered without the Gates; That Mary was a Whore, and Christ a Bastard*; intimating that we deserve to be *stoned to death*. Oh most malicious Lier and Slanderer! We dread at the recital of these Blasphemies. Well, God will smite thee and mark thee out for these most horrible and abominable Slanders.

And as for thy deeming it high time that *our Nest at Hertford* were broken up by a constant writing and disputing against our Errors (as thou callest them) Thy writing and publishing gross Lyes will not do it, we are sure. But why *our Nest at Hertford broken up*? dost thou cavy our Liberty and our Meetings? wouldst thou disturb us, and pull thy House about thy Ears, like the clamorous Woman? wouldst thou be so dealt by? do not bark too loud at us: why dost thou belch out thy Malice thus? we fear thee not thou malicious man and implacable apostate-Persecutor (who hast confessed, *thou hast been Tentimes a Quaker*, p. 46.) Couldst thou not find in thy heart to take up the first Stone, and become our Executioner? if thou hadst Power and Licence, as well as endeavour to possess the world, that we teach such Blasphemies as deserve stoning to death? Is this your Independent-Religion and Christianity? what say you Independent-Teachers and Pastors, *John Owen, Matthew Mead, T. Brooks, Jo. Collins*, and the rest? will it grace your Cause to suffer such an Agent as W. H. to be your Representative, for all the Independent-Party in England? not doubting of your Prayers and Encouragement, &c.

In the next place we demand of *William Haworth*, or any of you, to quote our Books and the Pages (and cite them in our own words if you can) where he or you have read these passages, on which much of his Book and Inferences depend, viz.

1. *That what was taken of the Virgin hath now no Being, which* (he says) *he has read in our Books*, p. 5. l. 8. We challenge him to produce those Books and Pages where these words are; for we deny the Assertion.

2. *That when we say, the same Man ascended to Heaven, and is glorified in Heaven, it is no more than this, viz. that the Light*

within is lifted up, exalted and glorified in the hearts of men. And that by [his ascending to Heaven] we mean the Globe, which we call the Earth] p. 15. clause last. A notorious Perversion and Falshood: for by [the same Man ascending] (in our Testimony) we meant simply the visible Ascension of the Man Christ Jesus, as we have told him, viz. 'We could not more plainly and historically have signified our meaning, then we did from these Scriptures, Acts 1. 9, 10. Luke 24. 30, 31. see our Vindication, pag. 15.

3. He bids the Reader take notice, that here is not a word against that meaning that he ascribed to the Quakers words. They deny not but that they do mean this of the Light within, p. 16. l. 1, &c.

Which is a gross Lye; see pag. 15 & 16. of our Vindication in the very same passage, viz. where we have plainly declared, 'That the same Man Christ that suffered and was put to Death in the Flesh, was raised by the mighty Power of God, ascended into Heaven, ascended, that is, both as to the change of place and state of glory, &c. That the Mystery of Christ in Spirit no wayes opposes the History of Christ in the Flesh.— See how plain our words are

4. That the Quakers say the Soul is turn'd into intensity, p. 32. l. 32.

Where do the Quakers say these words? let him shew us without his inference: For 'tis matter of Fact charged that they say so.

5. That he remembers one of G. Fox's Interpretations, that when 'tis said, he took upon him the Seed of Abraham, that Seed was the Light within, p. 37. l. 6, 7.

Where does G. F. so interpret that Scripture; for we do not believe he ever did so.

6. That we say in our Books, that the Light within that Body was crucified, p. 37. l. 8.

Pray let's have the Book and Pages cited; for we deny that we have so said, or so construed Christ dying on the Cross.

7. That now the Quakers say, that what Paul saith in Rom. 4. 6. is contrary to what David saith in Psal. 32. 2. p. 8, 9.

Pray, where do the Quakers say so?

8. That he would faine be satisfied that we are real; when we say, [the

[the same Jesus], but how can he when we unsay it again in our 1st and 2^d Book; p. 12. l. 19.

That we unsay it again, is a notorious Falshood. We challenge him to cite our own words, without his own Perversions, Meaning or Consequencess, to be considered by Persons more ingenious and less malicious than himself.

9. That William Bates saith, he is ONLY SORRY for his Weakness and Oversight in giving him such an Answer, p. 10.

A Forgery; for he adds, only sorry; and makes himself work on this Lye.

And what's the man's Intent in all these, but to pursue his false Title and Charge, viz. That Jesus of Nazareth is not the Quakers Messiah, &c. or that they deny him to be the Messiah; and that they did deny the Manhood of Christ; and so to render us as not owning his real outward Birth, Sufferings, Resurre, &c with his whole Manifestation in the Flesh: Wherein he hath abominably abused us; For the Man Christ Jesus, the Messiah, the Anointed of God, we have confessed unto, and faithfully believe, according to the Scriptures of Truth, viz. those of all the holy Prophets and Apostles, who gave testimony of him, the true Messiah. Wherefore let our Adversary confess the Man Christ Jesus, in plain Scripture-terms, and leave us to them, or else he may be silent. For we value not all his Cavils and Scribbling, &c. especially unless some of his eminent Teaching Brethren appear in print to own this his last Book, and the rest of his Work against us: and therefore we challenge him to produce his Deputation for this his undertaking against us under the Hands of some of the chief Pastors of the Independent Congregation, or otherwise we shall absolutely look upon his Work as the Fruit of his own silly Presumption and Usurpation.

We have also a Collection of a great number more of W. H.'s Lyes and Perversions in a more particular Answer, which as yet we reserve; the substance of his Book about Christ's Manhood being more fully answered in a Book titled, *The Waycast up, and the Stumbling-blocks removed*, by Geo. Keith.

Reader, We have taken notice of W. H.'s Doctrines more at large in our Answer, which we yet reserve, and of these amongst others, viz.

1. As concerning his justifying his Brother *Powell's* *blasphemous Doctrine*, and yet cunningly leaves out the words, to wit, **That JESUS CHRIST WAS THE GREATEST SINNER IN THE WORLD**, pag. 10.

2. Concerning some of them saying, *That the Creator was and is a Creature by a Figure*, which he isain frequently to make use of in his Book, pag. 2.

3. Concerning his Unscriptural and Socinian Assertion, *That the Soul of the Son of God's manhood* (that is to say, the *Soul of the man Christ*) *was created upon the first Conception of the Body in the Womb of the Virgin*. On which we ask, If he was not a Mediator before that Conception and Birth, even from the Beginning?

4. Concerning our Consequence drawn upon him; of his allowing Satan more Power or Liberty to tempt the Saints, than the Man Christ to help them, by so much as extending his Spirit unto them as Man, though beyond measure indued with divine Power; because he calls the Soul of the Man Christ a *finite Creature*, *that cannot be in two places at once*, p. 29. & yet confesseth Satan to be an *Angel*, yet but a *Creature*, (p. 36.) and notwithstanding that he is here on Earth to tempt the Saints, because he is not yet bound up in Hell; so that still he allows Satan more power to tempt the Saints (though in many places at once far distant) than the Man Christ to relieve them, though he be their Mediator and Head; and yet grants, that the Man Christ is virtually present on Earth, pag. 20. How then does not his Soul extend to the Saints, and yet not leave the Body dead in Heaven, as he vainly argues, p. 35.

5. We observe that his Doctrine destroyeth the Order of the Mediator, and Christ's Headship over his Church, where the Head of every man is Christ, and the Head of Christ is God; for he allows his Spirit only as God, but not as Man to extend unto them; and yet how apparently he is confounded, and his Cause overturned, by his confessing, *that the Deity perfects all good in us, but when the Humanity is in union with it, and acts with it, and they must not be put assunder; and that the Deity acts in it as through that as an Organ or Instrument*, pag. 26, 27. But how can this be in

Antidote,
pag. 28.

perfecting all good in us, in his Influence, as such, does not at all reach to us? and his similitude in this, *as the Sun in the firmament can send forth light and heat throughout the Hemisphere, &c. and that this similitude falls short* [?] this also tends to destroy his Cause, and to invalid his Objection (to wit. That the Humanity (or Manhood) is not in all places where the Deity is) unless it be a good inference, that therefore it cannot extend to men on Earth, but is far short of the Power and Influence of the Sun which extends to us; and yet this similitude is very much short of the thing he brings it for too; for Christs very Body in Heaven he hath confessed to be *brighter than a Thousand Suns, Antid.* How evident is it that this man is still drowned in Confusion and Darkness.

And thus we have given him one sheet in answer to his six sheets and an half, not judging him worthy at present of the publication of our larger Answer, by reason he is such an abominable Slandrer of an innocent People.

Hartford, the 10th
of the 9th month,
1677.

Richard Thomas,
H. Sweeting,
Richard Martin,
Edw. Plumsted,
Henry Stout.

THE END.

